Ellwood, Thomas No 8

Smith i. 566.

A SOBER

REPLY,

On Behalf of the People called

QUAKERS,

To Two Petitions againſt them,

(The One out of *Norfolk*, and the Other from *Bury* in *Suffolk*)

Being ſome Brief Obſervations upon them.

Publiſhed on Occaſion of *Francis Bugg*'s Expoſing One of the ſaid Petitions in Print, and Commending the Other, *&c.* With many unjuſt Aggravations and Miſrepreſentations in his late Book, falſly ſtiled

A Modeſt Defence, &c.

It is an Honour for a Man to ceaſe from Strife, but every Fool will be medling, Prov. 20. 3.

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A Reply, on Behalf of the People called Quakers, *to Two* Petitions *against them*, &c.

THat we may not build too *large* a *Porch* to so *small* an *House*, we shall only premise, That the Christian Religion hath *often Suffered*, but *never taught* or countenanced *Persecution*; That it was the *Persecuting Jews*, not the *Persecuted Apostle*, who cry'd *Men of Israel, help*, Acts 21. 28. That these *Petitioners* against us, have nothing to Charge us with of *Immorality*, nothing against the *Publick Peace*, nothing but what concerns our *Religion*: Which is an implicit Acknowledgment (at least) that they are in the same Streight to find out Matter of Accusation against us, that *Daniel*'s Adversaries were in, to find Matter against him; who thereupon ingeniously confest, *We shall not find any Occasion against this* Daniel, *except we find it against him concerning the Law of his God*, Dan. 6. 5.

We begin with the *Norfolk Petition*, as that which (we understand) was contrived first, and probably led on the other.

Petition. *We cannot, without Resentment, take notice of the great Growth, and daily Increase of the* Quakers, *and the Mischief and Dangers from thence threatning this Nation.*

Observation, We hope we may, without incurring their *Resentment*, observe, That the *Jews* of old took notice, and that not without *Resentment*, of the *great Growth* and *daily Increase* of the *Christians*, in the first Age of the spreading of the Gospel, and of the Mischief and Dangers they apprehended did from thence threaten their Nation, *John* 11. 48. Which Misapprehension of theirs, made them bend their Forces against the *Innocent Christians*, to Suppress, Destroy, and Root them out. Whereby

they brought upon Themſelves, and their Nation, the Miſchief and Dangers they feared: God avenging, by the hands of the *Romans*, and their own one againſt another, their Evil Treatment of his Son and Servants.

Pet. *'Tis obſervable, with what reſtleſs Zeal their deluding Teachers—ramble into all parts of theſe Kingdoms.*

Obſ. 'Tis probable, the *little Zeal* (unleſs for Maintenance) the *Petitioners* have obſerved in their own *over-reſted* Teachers, makes the Zeal of thoſe they Petition againſt ſo obſervable to them. But they may do well alſo to obſerve (which if they will not, it may be hoped, They to whom they have Petitioned, will) how much this Charge, of *Reſtleſs Zeal*, renders us like unto the *Apoſtles* and Primitive Chriſtian *Teachers*, whoſe *Reſtleſs Zeal* would not ſuffer them to *ſit* down, and *reſt* in a Fat Benefice (with a *Curat* to perform the Service for them:) But made them *Travel* into moſt of the then Civilized Parts of the World, as the *Acts of the Apoſtles*, and *Eccleſiaſtical Hiſtories* ſhew. And though their Enemies then were more modeſt than to call it *Rambling*; yet they failed not to call them *Deluding* Teachers; as theſe do us.

Pet. *And (as we ſuſpect) many Romiſh Emiſſaries under their Diſguiſe.*

Obſ. The Petitioners ſhould have done well to have given the Ground of this *Suſpicion* of theirs, if they had any to give, that it might have been examined. But to *Suggeſt* (for it is probable this came, è *Suggeſto*, out of the *Pulpit*: For *Juſtices*, we hope, would deal more *juſtly*) ſo *Scandalous* a Matter, upon a *bare Suſpicion*, without aſſigning any Ground for it, is (to ſpeak modeſtly of it) an *Evil-Surmiſing*, and *againſt Charity*: For *Charity* (we are aſſured, 1 *Cor.* 13. 5.) *thinks no Evil.* And ſince *Charity* is ſo excellent a Chriſtian Vertue, as to be preferr'd to both *Faith* and *Hope*, verſe 13. We are ſorry

to

to find *so little Charity* among the Justices and Grand Jurors of *Norfolk*. This Suspicion of *Romish Emissaries* going under the Disguise of *Quakers*, is indeed an *old Scandal* rais'd by *our profest Enemies*, the Priests, above Forty Years ago, and by them industriously spread, and kept up ever since, on purpose to Traduce us to the better sort of People. But is it not strange, that if this had been true, not one *single Instance* could be given, not *one Proof* made in all this time, of one Romish Emissary found among the *Quakers!* This alone is enough to baffle the Slander: which it hath done already with considerate Persons. Therefore, without taking further notice of it here, we will conclude with Queen *Elizabeth*'s Motto (used while she was Princess, Persecuted and a Prisoner) *viz.* **Much suspected by me: Nothing proved can be.**

Pet. *And boldly spread their* Venemous *Doctrines every where.*

Obs. This *Venemous* Epithet so ill becomes *Justices* and *Grand Jurors*, that we are not willing to think it theirs; but rather imposed on them by some of their *dictating Teachers*. But passing by the *Venome* of it, we cannot but observe here likwise, how much they make us, even in this also, to resemble those, whom we desire and labour to imitate, the Apostles of our Lord. Whose *Boldness*, in Asserting the Christian Faith, and *Spreading* the Doctrine of their Holy Religion (which, no doubt, their *Opposers*, the *Priests* of that Age, and such *Rulers* as those Priests could influence) thought to be *wrong*, though they seem to have been *more modest*, than to call it *Venemous*) made, even their Adversaries *Marvel*; who yet were so ingenuous as to impute their Boldness to their having been *with Jesus*, Acts 4. 13.

Pet.

Pet. *Attempting to infect and ſhake the Minds of weak* Proteſtants.

Obſ. Had not thoſe Proteſtants *weak Teachers*, they would not be ſuch *weak Proteſtants*. Nor will it, peradventure, upon due Conſideration, be found a Diſ-ſervice in the *Quakers*, if by their *Zealous Preaching*, they excite thoſe Teachers (how unwillingly ſoever) to be *more Zealous*, more Aſſiduous, more Laborious and Diligent in Preaching, to ſtrengthen their *weak Hearers*.

Pet. *And Aſſuming Rules of Diſcipline, Power in matters of Religion, and Forms of Government, Repugnant to the Eſtabliſh'd Laws of this Kingdom, contrary to the very Acts of Toleration, and not allow'd to any other Diſſenters.*

Obſ. We preſume it is intended, in all the Branches of this manifold Charge [*with reſpect to themſelves only,*] and we hope it will be ſo underſtood; That if we aſſume *Rules of Diſcipline* in Church Matters, they are for *our ſelves only*; Power in Matters of Religion, for and amongſt *our ſelves only*. As for *Forms* of *Government*, though they are Ambiguous Words, and ſuch as we do not uſe amongſt, or of, our ſelves: Yet as there ought to be *Government* in every *Religious*, as well as *Civil*, Society; and a Form, or Forms of ſuch Government: So we know of no Form of Government in our Religious Society, no Rules of Diſcipline, no Power in Matters of Religion, among us, that is Repugnant to the Eſtabliſh'd Laws of this Kingdom, relating only to *Civil* Matters, nor contrary to the *Acts* for *Toleration*. Nor (with Submiſſion to our Superiours) do we ſee, how thoſe Acts could be truly called *Acts of Toleration* to Diſſenters, if they did not *Tolerate* each ſort of Diſſenters, to *Aſſume Rules of Diſcipline, Power* in Matters of *Religion*, and Forms of *Church* Government, *for and amongſt themſelves*, while nothing is thereby done Repugnant to the *Publick Peace*. Nor do we underſtand, but that the ſame is allow'd to, and practic'd by all other Proteſtant Diſſenters. *Vouch-*

Pet. *Vouching in all their Actions Divine Inſpiration for their Warrant, and the Indulgence of the Government for their Indemnity.*

Obſ. In *All their Actions*, is *too large* an Expreſſion, and ſhews the Petitioners ſpake *by rote*. But if we vouch Divine Inſpiration for our Warrant in *ſome things*, which relate *more immediately* to the *Worſhip* and *Service* of *God* (and undertake withal to make appear, that That Inſpiration is not diſagreeable to the Divine Teſtimonies recorded in the Holy Scriptures) we hope our *Warrant* will not be diſliked, for being Grounded on *Inſpiration*, nor that *Inſpiration*, for being *Divine*: And that the *Indulgence* of ſo Indulgent a Government will be ſufficient to *Indemnifie* us, in our *Peaceable* Performance thereof.

Pet. *How apparently their Blaſphemous Books, and Pernicious Principles, tend to ſubvert the Fundamentals of Chriſtianity, and undermine the Civil Government, are ſufficiently Demonſtrable.*

Obſ. Demonſtrable! Not yet *Demonſtrated* then, it ſeems, tho' for theſe Forty Years, and more, it has been endeavoured. *Hard* Words and *Ill* Names may eaſily be put upon the *beſt Books* and *Principles*. And there is no Book or Principle, which may not, by *Perverſion* and *Miſconſtruction*, be made to look and ſound *Ill*. But ſure we are (and always ready to make appear) that neither are our *Books* Blaſphemous, nor our *Principles* Pernicious. The *Fundamentals* of *Chriſtianity* we heartily Own, and Aſſert as *Boldly* and Vigorouſly as any. And how far we have been from *undermining the Civil Government*, our Practice, well known throughout theſe Kingdoms, is the beſt Demonſtration.

Pet. *The Publiſhing whereof, by pretended Permiſſion of the Government, is of moſt dangerous Conſequence.*

Obſ. Pray give the *Government* leave to judge of that. So long as the *Church* of *Rome* could ſtop the Publiſhing of

any

any *Books* or *Principles*, but her own, the Christian World lay very Snug, in a deep *Sleep* of *Darkness* and Profound *Ignorance*, which she had lul'd it into, which was what she desired. And if the first *Reformers* had been debarr'd the Liberty of *Publishing* their *Books*, and *Principles*, the *Reformation* must either not have been begun, or greatly retarded in the carrying of it on, and *Popery* might have prevailed still. It is a sure *Maxim*, that *Truth is Strongest*. And therefore, they who have *Truth on their side*, and who know their own Principles to be *Sound*, need not fear the Publishing of Principles by others; for if those Principles publish'd by others be *true*, they co-operate with theirs; and therein they have Cause to rejoyce: If *false*, they have thereby a fair Occasion given them, by exposing and confuting the *Errors* thereof, to illustrate more clearly, and establish more firmly, the true Principles asserted by themselves; and for that they have no cause to be Sorry.

Thus far the Petition out of *Norfolk*, the *Prayer* of which shall be considered together with that from *Bury*, which will help to explain one another.

The Petition from *Bury* speaks in the Name of *The Alderman, Assistant Justice, chief Burges and Burgesses of the Common Council, in behalf of themselves and other the Inhabitants of that Burrough*; And in it they say,

Pet. *That we, considering all Ancient Hæresies, which have vexed both Church and State, were never so formidable in their Rise and Progress, as are the Quakers.*

Obs. Are then the *Alderman* and *Burgesses* of *Bury* acquainted with, and versed in, *All Ancient Hæresies?* Or do they rely upon the *assistance* of their *assistant Justice?* Or do both They and He take this upon trust from some not very trusty *Parson*. Have they read, examined, considered the Vexation, the Spoil, the Havock, of both Estates and Lives, and almost Desolation, made in both

Church

Church and State, by the *Arian Hæreſie* alone, ſo tragically ſet forth by *Ruffinus*, *Socrates Scholaſticus*, *Theodorit* and *Sozomen* in their *Eccleſiaſtical Hiſtories*? Or if they have, can they, without bluſhing, ſay, The *Arrian Hæreſie*, and *all* other *Ancient Hæreſies*, were never ſo formidable in their Riſe and Progreſs, as are the Quakers? Who are the Quakers *formidable* to, unleſs to the *Prieſts*? And wherein to them? Unleſs the Quakers *Zeal* (which they ſo complain of) makes them fear, that they muſt both *Preach better* and *Live better*, or elſe they will be in danger to loſe the *beſt* of their Hearers, and perhaps with them, what they *value more* than them, *ſome of their Maintenance*? But they ſay,

Pet. *We have too juſt a Cauſe of dreading the Subverſion of our Government by them, if not carefully prevented and ſuppreſſed.*

Obſ. Our Government! What do they mean, The Government of the Burrough of *Bury St. Edmonds* by the *Aldermen*, aſſiſtant *Juſtice*, chief *Burgeſs* and *Burgeſſes* of the *Common Council* there? We never underſtood that any Quaker hath attempted to meddle with *their* Government, or intrude into it; but rather, that ſome have *declin'd* it, when invited thereunto. If they mean the *Government of England*, we hope they will not ſo *appropriate* it to themſelves, as to exclude their *Fellow-Subjects* from a Share in the *Care*, *Support* and *Preſervation* thereof; which we (and all other Proteſtant Diſſenters) have as much reaſon as they (with reſpect to our Eſtates, Liberties and Lives) to wiſh and ſeek the Welfare and Safety of. And we humbly appeal to the *Governours* themſelves, whether we have given any juſt Cauſe, by our Carriage, Deportment and Behaviour, to and under the Government, for any to *Dread* the Subverſion of the Government by us.

Pet. *Being in their Clandestine Constitutions opposite to the Condition of our established Polity.*

Obs. What they mean, by *Clandestine Constitutions*, we know not; nor what, by the *Condition of their established Polity*: But this we know, that as we have nothing which we call *Constitutions*; so neither any thing that is *Clandestine*, or done in a *Clandestine* way among us.

Pet. *And in their Principles of Faith Anti-christian.*

Obs. So did the Church of *Rome* object to the *Protestants* in general upon the *Reformation*, as Bp. *Jewel*, in his *Apology* for the Church of England, observes, *Clamant hodie passim* (says he, p. 7.) *Nos omnes esse Hæreticos, discessisse à fide*, &c. *They cry out now a-days, That we are all Heretics, That we are departed from the Faith*, &c. But if that was a *false Charge* against them; we are sure, this is *not a true Charge* against us. For we sincerely and heartily own all that is written in the Holy Scriptures concerning *Christ*, with respect to his *Conception, Birth, Life, Miracles, Doctrines, Sufferings, Death, Burial, Resurrection, Ascention, Mediation* and future *Coming to Judgment*. Which we take to be the Sum of true Christian Faith; and which whosoever rightly believes, ought not (we think) to be accounted *Anti-christian* in Principles of Faith.

Pet. *Of Government Anti-monarchical.*

Obs. One would think this *Arrow* also had been taken out of the *Popish* Quiver against *Protestants*, so exactly does it resemble what the same *Jewell*, in the same place, says, the Papist charged them withal. Where, having recited a large Beadroll of particular Slanders cast upon them, *Clamant* (says he) *nos id agere et quærere, ut Monarchiæ et Regnorum Status evertantur*, &c. *They cry, that we do these things, with purpose thereby to overturn Monarchies and the States of Kingdoms.* We doubt not but this was *unduly* charged upon them. But nothing could

be

be more *falsly* suggested against us, whose *avowed Principle* and *known Practice*, it has always been to yield a peaceable and quiet *Subjection* to the Powers which God hath set over us.

Pet. *In point of Doctrine Anti-Scriptural.*

Obs. *We deny that*; and are ready to undertake the Proof of every Doctrine we hold, by and from the Scriptures.

Pet. *And in Practices Illegal.*

Obs. This also, if it relate to *Civil* matters, we deny, as *utterly false*; and may, we hope with modesty; say, That no People are more *conformable to the Laws*, in things *Civil*, than we. And if it relate to *Religious* Performances, as it seems to do, by the words next following, *viz.* [*Having their Weekly, Monthly, Quarterly and Yearly Meetings.*] We shall need to say no more to it but this, That if we, and other Dissenters, could have *actually* comply'd with whatsoever the Laws required *in Matters of Religion*, there would not have been *room* for *Indulgence*, or *need* of an Act of *Toleration*.

Pet. *Having their Weekly, Monthly, Quarterly and Yearly Meetings, which we cannot but reasonably believe tend, not only to the Subversion of our Laws, but of our Religion also, to us of greater concerns than our Lives.*

Obs. To *Believe* is one thing; to believe *reasonably* (or to have *Reason* to believe, is another thing: Which if these Petitioners pretend to have, they should (if they expected to be believed) have assigned the Reasons of their so *believing*. Well known it is to the Nation in general, and to the Government in particular, that we have had Weekly, Monthly, Quarterly and Yearly Meetngs (and those *the same* that now we have, and for the same Services) many Years before the Government was pleased to grant the present Indulgence; yea, and that in the times of the greatest Troubles, and hotest Persecutions:

Which was an Evidence, *beyond bare saying so*, That our Religion was of greater Concern to us than our Lives. But what one single Act or thing have any, or all of those Meetings of ours produced, in all this time, that has tended to the *Subversion* of the Laws, or Established Religion? Do not both the one, and the other, *stand* now, at this very day, as *Safe* and *Firm* as ever they did, at least for us? Can it reasonably be supposed, that if those Meetings of ours had so *dangerous* a Tendency, as to *Subvert* the Laws and Religion of the Nation, the *Piercing* Eye of the *Government* should not see it as well, and as soon, as the *Aldermen* and *Burgesses* of *Bury*? How come they, now all of a sudden, to be so *Eagle-Ey*'d, to pretend to see that, which *their Betters* (and who have much *better* Advantages for seeing) could never yet see! For can it be imagined, that if our *Governours* had seen, or suspected, our Meetings to have so *Evil* and *Dangerous* a Tendency, as is here Suggested, they would so Propitiously have *Indulged those Meetings*, and granted us a *Toleration* thus to hold them: We wish these Petitioners would think well of this; and consider whether it was *decent* for the *Aldermen* and *Burgesses* of *Bury* thus to *Impeach* the *Wisdom* and *Conduct* of the *Government*.

Hitherto they have spoken in the *Accusative* Case: They now turn to the *Vocative*, Invoking the Parliament against us. As therefore we have made brief Observations on the Charges: Let us now, as briefly, take notice of the *Prayer* in each Petition; which we chose to consider together, because one seems to explain the other.

That out of *Norfolk* must be acknowledged to speak the more modestly of the two. For it Prays the House of Commons, *To take these things* (the Charges in the Body of the Petition mentioned) *into Consideration, that the said Principles and Practices may be strictly Examined, and Censured, or Suppress, as they shall appear to deserve, and as*

in their great Wiſdom ſhall ſeem expedient. Nor is it wholly deſtitute of ſome *Shew* of Tenderneſs towards us: For it prays This may be done, *With whatſoever Tenderneſs to the Perſons and Eſtates of theſe People.* But as it can hardly be conceived, how *Principles* and *Practices* flowing therefrom (eſpecially where *Divine Inſpiration*, as theſe Petioners ſay, is *vouched for Warrant thereof*) can be *Suppreſt*, without exerciſing great *Cruelty* (the *Oppoſite* to *Tenderneſs*) on the *Perſons* or *Eſtates* of the People, whoſe Principles and Practices they are: So, if the *Prayer* of the other *Petition* from *Bury* (which was Formed after this, and comes from their near Neighbours) may paſs for a *Comment* upon the *Norfolk-Text*, it will not be very difficult to find, what, in the ſofter *Norfolk* Dialect, is meant by *Suppreſſing our Principles and Practices.* For the *Alderman* and *Burgeſſes* of *Bury* ſay, *We therefore, oblig'd in Duty to God and our Country, do humbly pray your timely Conſideration of our Jealouſies, and remove our Fears; if not by totally Suppreſſing, yet at leaſt by preventing their after Growth and Increaſe amongſt us.* Here, after an acknowledgment, that all thoſe High Charges, exhibited againſt us in the *Petition*, are grounded but upon their own (groundleſs) *Jealouſies*, they (how mannerly, let others judge) offer the Parliament *Hobſon's Choice*, either *totally to Suppreſs us*, or at leaſt to *prevent our after Growth and Increaſe*; which perhaps cannot be done, without *totally* ſuppreſſing us; or if it could, muſt needs tend to a *total Suppreſſing* of us. Now if they who have declared *their Religion to be of greater Concern to them than their Lives*, could find in their Hearts to have ſo much Charity for their Neighbours, as to admit *our Religion to be of greater Concern to us than our Lives* (which we think we have given a *full proof* of, to ſay no more, as ever they have done) they might thence reaſonnably conclude, that we will part with

our,

our *Lives*, rather than with our *Religion*; and that there is no way *totally to Suppress us*, but by *Cutting our Throats*, or *Knocking out our Brains*: Which muſt therefore be ſuppoſed to be their Meaning. And would they have the *Honourable* the *Commons* of *England* in *Parliament* Aſſembled, undertake this Inhumane Piece of *Butchery*, to *defile* their hands in the *innocent Blood* of ſo many *Thouſands* of harmleſs, peaceable and induſtrious People, who are their *Fellow-Citizens*, and *Fellow-Commoners*, and by the *Suffrages* of ſome of whom, many of themſelves were *Elected* into that Honourable Society; and to Act, or Enact, ſo Barbarous a Tragedy, only to *remove* the groundleſs *Fears* of a few *Jealous-Headed Aldermen* and *Burgeſſes* of *Bury*; who ſeem to have forgotten what is written of ſome (whom they in this too nearly reſemble) who were ſaid to have been *in great Fear, where no* (cauſe of) *Fear was?* Pſal. 53. 5.

They cloſe their Petitions; That out of *Norfolk*, thus.

Petit. *That the true Chriſtian Religion may be preſerved from Popiſh Superſtition, and unpolluted with Enthuſiaſtical Innovation.*

That from *Bury*, thus: *That our Poſterity may untroubled live, by this early Care of our Laws and Liberties, and we enjoy the wiſht-for Happineſs of a Peaceful life.*

Obſ. To the Firſt we ſay, It is ſtrange they ſhould fear the *Chriſtian Religion* ſhould be *polluted* with *Popiſh Superſtitions* by the Quakers, who, of all that go under the Proteſtant Name, are generally acknowledged to be *furtheſt removed* from, and moſt averſe to *Popiſh Superſtitions*; and whoſe great Objection to thoſe of other Perſuaſions has always been, their not having *throughly enough* relinquiſh'd Popiſh Superſtitions. And for *Enthuſiaſtical Innovations*; as we do not own the word in that ſenſe, in which they *abuſively* apply it

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to us (tho' *Divine Inſpiration*, or God's ſpeaking by his Spirit in the Heart of man, we do own) ſo we always offer our *Doctrines* and *Principles* to be *Examined* by the Holy Scriptures; which were written by *Divine Inſpiration*, and are beſt underſtood by the Inſpiration of the *ſame Spirit* by which they were written.

To the Second we ſay, We deſire, as well as they, that their Poſterity may live untroubled: But we think they might have done well to have conſidered, that *we have Poſterity*, as well as they; and the like Inducements from natural Affection, to wiſh that our Poſterity may live untroubled as they for theirs. Sure we are, and it is but too obvious, that we have more cauſe to apprehend Trouble and Danger too, to our Poſterity from them and theirs, than they or theirs from us or ours; For tho' we have done nothing, ſince we were a People, that might either give Trouble to them, or threaten it to their Poſterity; they ſtick not here openly to propoſe, and ſeek the *Ruin* and *Extirpation* of both *us* and *our Poſterity*. They deſire they may enjoy the wiſht-for Happineſs of a Peaceful Life. We envy it them not: But God forbid they ſhould *Swim* into it through a *Sea* of *Innocent Blood*. Can they find no way to the wiſht-for Happineſs of a Peaceful Life, but by the *Deſtruction* of their *Fellow-Subjects* and *Peaceable* Neighbours? Had not *Self-love* (to ſay no worſe) been more prevalent with them (or with their *Envious* Guides, who probably have animated them to theſe Malicious Counſels) than *Chriſtian Charity* (which ſeeks the Good and Happineſs of all, and teaches to love our Neighbours as our ſelves) they would have been Content, that *we alſo ſhould enjoy the wiſht-for Happineſs of a Peaceful Life*. But ſince they are ſo *uncharitable* to *grudg* us that, and ſo *unchriſtian* to ſeek to *bereave us of it*; We humbly addreſs our ſelves, in the firſt place, to Almighty God (*the ſure Refuge of the Righteous*)

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teous) who knows the *Innocency* even of our *Thoughts*: And in the next place, to our *Governours*, the *Witnesses* as well as *Judges* of our *Actions*; unto whom, with humble Confidence, we appeal in the later, as unto God in the former; Hoping, that the same *Divine Goodness*, which moved the Government to grant this *favourable Indulgence* and *Toleration*, will incline and prevail upon you to *continue it*, both to us, and all other *Protestant Dissenters*, to whose *intended Ruin* also, we look upon this *Assault* upon us to be but the *Præludium*, that under the *Protection* of this *Propitious Government*, we may *lead a quiet and peaceable Life in all Godliness and Honesty, which is good and acceptable in the sight of God our Saviour*, 1 Tim. 2. 2, 3. And may thence have the Obligation of *Gratitude* added to that of *Duty*, not only to *pray* for, but, in our several Capacities, to *advance* and *promote* the Interest, Safety and Prosperity of this Government and Nation.

FINIS.